THE PILGRIM
OF
OUR LADY OF MARTYRS
(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. NOVEMBER, 1895. NO. 11.

MY LIFE AND MY LIGHT.

"The Lord is my light and my salvation, whom shall I fear?
The Lord is the protector of my life: of whom shall I be afraid?"
—Ps. xxvi, 1.

BY F. M.

THE Lord is my light and the strength of my life,
Then of whom shall I stand in fear?
Nay, my heart will not fail in the toil of the strife,
For the help of His hand is near.

Thou, Lord, wilt strike down the foe,
Then of whom shall I be afraid?
Nay, my heart will not fail evermore, for I know
The Lord is my comfort and aid.

Like the cloudlet, that flees on the hurricane's breath,
Will the foeman; and, faint in his fear,
Like the bird, that the huntsman hath done unto death,
For the help of my God is near.

Yea, Lord, for great is Thy might,
My God and my comforting aid!
Thou art the strength of my life and my light,
Of whom shall I be afraid?

Copyright, 1895, by APOSTLESHIP OF PRAYER.

Digitized by Google

OUR BLESSED LADY AND THE HOLY SOULS.

AS the month of May is dedicated to the Blessed Virgin, June to the Sacred Heart of Jesus, October to the Holy Rosary, so the piety of the faithful, with the sanction of the Church, consecrates the month of November to the holy souls. And, indeed, it is most befitting that it should be so—that after the Church has commemorated the life, passion, death, resurrection and glorious ascension of our Lord, and the various mysteries of the life and the prerogatives of our Blessed Lady, and the glory of God's saints in heaven, she should descend in spirit into that place of desolation and suffering, where the just are still paying the debts of their trangressions, and that she should draw the attention of the faithful to their cries, while with stricken Job they exclaim: "Have pity on me; have pity on me, at least you my friends, for the hand of the Lord hath touched me." (Job xix, 21.)

Heaven and earth are interested in their behalf at this season, and particularly the Immaculate and tender Heart of Mary, their Queen and Mother. Doubtless, during this time in particular, she is pouring forth her supplications for them, and presenting the sufferings and death of her Divine Son, her own satisfactions and those of the saints before the throne of the Most High in their behalf.

It could not be otherwise. If she is solicitous for our salvation, who are still wayfarers and sinners, she cannot be indifferent in regard to the happiness and glory of those God-loving souls who have fought the good fight and finished their course, and are now confirmed in God's grace and love.

They form one family with herself and her Divine Son. The Church glorious in heaven, militant on earth, and suffering in purgatory, as we know, forms one mystic body, whose glorious head is Christ. Some of its members are glorified with the Head. Others are doing battle against the foes of Christ and the enemies of salvation; others, again, are still suffering from the wounds inflicted upon them. This is the

Digitized by Google

holy union (the Communion of Saints) which the Apostle describes when he writes to the Hebrews who had been received into the communion of the faithful: "You are come to Mount Sion, and the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, who are written in the heavens, and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus, the mediator of the New Testament." (Heb. xii, 22-24.)

Now, as the eye bends down in sympathy to the suffering foot, and the heart aches, and the tongue gives expression to the compassion of the heart, and the hand moves to apply the soothing remedy, so one member of Christ's mystic body feels and suffers, labors and cares for another. And surely the blessed Mother of God is the most tender, the most sympathetic, the most loving of all Christ's members. We must therefore conclude that her love and sympathy for the suffering ones is the most tender and intense. And, as in virtue of her exalted position as Queen of heaven and of all the saints, she has the power to aid them, she will surely interpose this power to advantage in their behalf. Like her Divine Son, she, too, is living in heaven to make intercession for us and for the suffering members of her Son's mystic body.

Our Blessed Lady is able and willing to help the miserable. She is the comforter of the afflicted, the help of Christians. And certainly, on the other hand, the condition of those poor souls is such as to elicit her pity and claim her aid. Different opinions exist among divines as to the extent of the sufferings of the holy souls. There is a rigid view which makes their positive sufferings practically the same as those of the damned, with the essential difference, however, that they are not eternal. This view is represented by Fathers and great Doctors of the Church. It may be thus summarized:—that it is the same fire by which the damned are punished and the elect purified. Others, again, make the condition of the holy souls a much more bearable one, in which great misery and happiness are so combined that the latter far outweighs the former.

Digitized by Google

"Both these views," says Father Faber, "agree as to the helplessness of the holy souls. They lie like the paralytic at the pool. Not even the coming of the angel is any blessing to them, unless there be some one of us to help them. Some have even thought they cannot pray. Anyhow, they have no means of making themselves heard by us, on whose charity they depend. Some writers have said that our Blessed Lord will not help them without our co-operation; and that our Blessed Lady cannot help them, except in indirect ways, because she is no longer able to make satisfaction; though I never like to hear of anything our dearest Mother cannot do. Whatever may come of these opinions, they at least illustrate the strong way in which theologians apprehend the helplessness of the holy souls."

The helpless state of these souls, then, appeals in a special way to the gentle and compassionate heart of our Blessed Lady, and whether indirectly or directly (and we see no good reason to confine her to indirect interposition in their behalf), she surely intercedes for them, and her intercession brings them comfort, relief, or deliverance. Hence the piety of the faithful represents her as the Queen of the holy souls, and the great Archangel, St. Michael, as her agent, when, according to the words in the offertory of the Mass for the dead, he "introduces them into the holy light promised to Abraham and to his seed." Mary is the Queen of the heavenly hosts and doubtless sends out those glorious spirits, not only on the errand of protecting the living, but also of consoling the dead.

This is the idea that underlies that privilege known as the Sabbatine Privilege, attached to the holy scapular of our Lady of Mount Carmel—that is, that all those who are duly enrolled and invested with the scapular, provided they observe that chastity which is proper to their state of life, recite the holy office, or if they cannot do so, abstain on Wednesdays and Saturdays and die wearing the scapular, will not only be saved, but that our Blessed Lady herself, "on the first Saturday after their death, will descend into purgatory and conduct them into the holy mountain of everlasting life." Pope John

Digitized by Google

XXII., by direct order of the Blessed Virgin, who appeared to him in a vision, as he expressly asserts, confirmed this privilege by a bull dated March 3, 1322; and it has ever since been recognized by the Church among her indulgences.

Hence our Lady of the Scapular is sometimes represented by the Carmelites as the Queen of the holy souls, bearing the Infant Jesus with the scapular in His right hand; and dispatching an angel to the relief of the suffering souls, who are discovered in the distance sending forth their supplications to her from the flames of purgatory.

Our Lady is, therefore, according to the pious sentiment of the faithful, the Queen of the holy souls; and as such she is concerned for them, and interposes her powerful intercession for them. Therefore, if we would give special efficacy to our prayers in their behalf, we should unite them with hers, and pray for the dead through her intercession—that is, pray to her for them. Thus, while aiding them in the most efficacious way, we shall also honor their Queen and Mother, and thereby give them a very special cause of solace and joy.

It goes without saying that our devotions and prayers for the holy souls are most pleasing to our common Mother and Queen. "The devotion to our dearest Mother," says Father Faber, "is comprehended in this devotion to the holy souls, whether we look at her as the Mother of Jesus, and so sharing the honor of His Sacred Humanity, or as Mother of Mercy, and so specially worshipped by works of mercy, or, lastly, as in a particular sense the Queen of Purgatory, and so having all manner of dear interests to be promoted in the welfare and deliverance of those suffering souls." It is a holy and a wholesome thought, then, to pray for the dead; but it is doubly so, when we pray for them through the Queen of the holy souls.

With confidence, then, we should pray to her, during this month in particular, that she may send forth her messengers of peace and consolation to her suffering children, who, whatever faults they may have committed in life, expired in the friendship of her divine Son.

Digitized by Google

SAVED BY THE ROSARY.

BY J. W. WALLACE.

THE dreamy little town of Tepozotlan lies basking in the glare of the tropical sun about twenty miles north of the city of Mexico. Few Americans have visited it. Through some great mistake the surveyors did not include Tepozotlan on the list of towns to be honored with a railroad station, so there it remains, off the line of travel, out of the tourist's sight, staid and conservative—yes, even old-fashioned.

Tepozotlan has a history. That, in itself, is not remarkable, for the humblest "corners" or "cross-roads" must be so favored, but the history of this particular town goes back three centuries, and is centred or wrapped up in that of a great rambling edifice which looks down in silent sorrow upon the cluster of houses which make up the place.

Towards the end of the sixteenth century, the Fathers of the Society of Jesus established here a novitiate for recruiting and extending its missions among the natives of that immense territory of uncertain extent known as "New Spain." Vocations were numerous and necessitated various additions to the original structure, until it stood, as we see it now, a somewhat irregular pile devoid of architectural attractiveness, but beautiful in the lives of the future apostles whom it sheltered.

That sanctuary of prayer and self-sacrifice is now tenantless. The footsteps of the chance visitor re-echo upon the stone flooring of the halls and startle the owl and the bat from their nooks into unwilling flight. At one place the great beams supporting the heavy tiled roof have broken under the weight and now give free entrance to the elements for their work of destruction.

But the records of those happier days are still preserved. There is a pleasure, not without its tinge of melancholy, in poring over those dusty tomes which speak of the joys, the hopes, the triumphs, and even of the trials and failures of the long-forgotten dead. Let us here borrow from the discolored page of the history of the now desolate novitiate

Digitized by Google

what was surely a joy for those earnest missioners and may well be a source of edification to us.

When the house was founded, the Indians in the vicinity were either pagans or recent converts. The first care of the Fathers, therefore, was to instil into the natives a thorough knowledge of our holy faith and a strength of will to regulate their lives according to its teachings. Verily, this was no easy task, if we consider their indolent, sensual disposition and the ignorance in which they had long been buried. Still, from the very outset, the reports speak hopefully and encouragingly of the good dispositions of their charges.

Among the edifying incidents which the annals relate, there is one in which we may admire both the virtue of a neophyte and the sincere and lasting repentance of a hardened sinner.

A young Indian maiden of the town, from the time of her reception into the Church, had cherished a particular devotion to our Lady's rosary, which she always wore around her neck. Without any pity for her innocence and helplessness, a Spaniard, who for twenty years had led a scandalous life, tried all the means that he could devise to lead her into sin, but she constantly and courageously remained faithful to her duty as a child of Mary.

On one occasion, when she saw that she was in great danger of losing what was more precious to her than life itself, she held up her beloved rosary before the astonished eyes of her tormentor and begged him for the love of Mary not to do her so grievous a wrong.

For a moment the libertine stood speechless and motionless, then turned and fled. He buried himself in the depths of a forest where he spent some days, a victim to the keenest remorse and almost to despair, until finally the grace of true repentance was granted to him and with it a heroic determination to blot out by penance the disorders of his past life. As an earnest of his change of heart, he begged our Lady to send him some bodily affliction which he might endure in atonement for his past transgressions.

His prayer was heard. Shortly after his general confession

Digitized by Google

he was struck with a total blindness which remained until his death. But this darkness was a spiritual light in which he walked joyously and rapidly towards heaven.

Few, if any, recognized the gay and licentious cavalier of former days in that poor blind man who was seen with our Lady's rosary always in his hands, but the angels and saints knew him and there was rejoicing in heaven.

After almost as many years of penance as he had spent in crime, he laid down the burden of this life, to appear, as we may piously believe, chastened and purified before the Queen of the Holy Rosary.

ROSARY SUNDAY IN LONDON.

BY S. L. E.

In London, Rosary Sunday is the Sunday of our Holy Father, the Pope. Even the little children know about him and care for him in a fashion of their own. All over England, in every Catholic Church that day, all the communions, all the rosaries, all the devotions, are offered for the Pope. In London, the children of six parishes gather together in some one of their six churches, marching through the streets with banners flying and bands playing. They fill the church; and grown people, except the teachers, must manage as best they can.

All the day, in all the churches, from High Mass till evening, there is Exposition; and before the Blessed Sacrament the happy children softly and beautifully sing the answers to the Rosary, which is given out by some priest in the pulpit, and then he says a few words to them. After that they sing the well-known hymn, "God bless our Pope, the great, the good," Benediction is given, and they march quietly away. The same method is pursued in the rest of the churches in the diocese of Westminster.

But in the Dominican Church the festivity is highest. There is Solemn Pontifical High Mass, and after the Gospel each member of the congregation goes up to the sanctuary, and receives a blessed rose from the thousands

Digitized by Google

lying piled upon the floor. After Mass, there is a long procession of the Blessed Sacrament—priests and nuns, and hundreds of children ; while twelve little ones, under seven years of age, dressed in white and red, form the Guard of Honor, and walk backwards carrying exquisite flowers, which they kiss and fling before their God.

When the Blessed Sacrament is enthroned, each half-hour afterward until seven o'clock the Rosary is recited, and one can gain an indulgence each time. Then, at seven in the evening, come the five mysteries and a sermon and Benediction, and it is nine or after when all is over, and even then the people seem sorry to come away.

Do you wonder I call Rosary Sunday in England "the Sunday of our Holy Father the Pope," when every child there who has made its First Communion goes to communion for him, and most of the grown people follow their example ?

THE ANGELUS AT EVEN-TIDE.

BY T. A. BECKER, S.J.

Ring, silver-voiced and golden bells,
Sound through the vales and o'er the fells,
Peal over scar and down the dells
Forevermore.

Your psalmody floats through the cells
Of monks at prayer ; it gladly dwells
'Neath vaulted fanes and chancel-shells
Forevermore.

You charm me by your myriad spells ;
Of her your music sweetly tells,
Who opened streams from living wells
Forevermore.

Digitized by Google

THE CONFRATERNITIES.

THE SODALITY.

While directors of Sodalities and Sodalists themselves are eagerly awaiting the publication of our new Sodality Manual, which owing to the pressure of necessary work, has been unduly delayed, it may not be amiss through the PILGRIM to throw out some hints, as they may happen to suggest themselves, on the origin, history, object, advantages, etc., of the Sodality. These are points on which Sodalists cannot be too well instructed.

Like all institutions destined to be great and lasting, the Sodality of the Blessed Virgin had a small beginning and a slow but steady growth. The first Sodality was started in the Roman College of the Society of Jesus, in 1563, by a young Belgian scholastic, named John Léon (or Van der Loew), who was a teacher of grammar in that institution. It was organized from his own pupils, the most fervent of whom he used to assemble on certain days after school hours and on Sundays and holydays for some simple practices of devotion in honor of our Blessed Lady.

The idea, however, did not originate with Léon, but with another Jesuit scholastic, Sebastian Cabarrasi, a Sicilian, who had previously been teaching in the same college with him at Syracuse in Sicily. The devotion gradually spread in the colleges of the Society of Jesus until it became almost universal. It produced such wonderful fruits, both in virtue and in the literary advancement of the students, that Claudius Aquaviva, General of the Society, decided to give it a permanent organization, and to petition the Holy See to grant to it the canonical sanction.

In the year 1584 Pope Gregory XIII. gave his formal approval to the organization in the Bull *Omnipotentis Dei.* The Sodality was hereby canonically erected in the Roman College, under the title and invocation of the Annunciation of the Blessed Virgin Mary as the Primary Congregation, or the *Prima Primaria*, as it is called. Extensive privileges

Digitized by Google

and indulgences were granted to directors and members, and the General of the Society of Jesus, who is *ex-officio* Director General of the Sodality is empowered to erect similar Sodalities everywhere and to aggregate them to this Mother Sodality, thus making them partakers of the same privileges and indulgences.

Such was the origin of the Sodality of the Blessed Virgin. It was a tiny seedling, cast into the earth, like the grain of mustard seed. It grew, developed, spread out its branches over the entire world, affording shade, shelter and protection to thousands of ardent souls, while it brought forth in every age and in every clime the choicest and maturest fruits of Christian virtue and sanctity.

THE BONA MORS.

Closely allied with the work of the Sodality and the devotion to the holy souls is the Confraternity of the *Bona Mors*. *Bona Mors* means "good death." A happy death is regarded by the Holy Fathers of the Church as a "great gift," a "singular grace," which we cannot merit by any work of ours, however good, but which must be secured by constant and persevering prayer.

For this end the Association or Confraternity of the *Bona Mors* was established at the Church of the Gesù, attached to the Professed House of the Society of Jesus in Rome, and was approved by Benedict XIII., September 23, 1729. It is "under the invocation of our Lord Jesus Christ dying on the Cross, and of the Most Blessed Virgin Mary, His Sorrowful Mother." Its devotions are most touching, its practices most simple and efficacious.

Now is the time to "work up" this excellent society where it exists, or to introduce it where it does not yet exist, in connection with the devotion to the holy souls, during the month of November. If we would consult those suffering souls on the important question, what it behooves us most to learn in this life, they would assuredly advise us, above all other things, to learn the art of dying well. This is the all-important step on which depends our eternity. The *Bona Mors* is the school in which this art is taught.

Digitized by Google

A CONVERSION.

BY E. V. N.

I.

Great was the excitement in the Huntley Institute when the Rev. Principal announced to the young ladies that an ex-Franciscan would give a lecture in the evening in their own assembly hall. Think of it—one who knew by experience what Roman Catholics are! This convert to Calvinism had written a book entitled *Six Years in the Convent in Italy*, so that those who were desirous of information could slake their thirst at this pure spring. The book could be had at a low price, and the proceeds would be spent in founding Protestant institutions in the valley of the Mississippi, which at that period (1834) was supposed to be in the greatest danger of being drawn into the dreadful, threatening vortex of Romanism.

The ex-friar held his youthful audience spell-bound, while he described the malicious tricks of the detestable followers of the Pope, *alias* Anti-Christ. He, himself, in a drama representing the Crucifixion on Good Friday, had been employed to squeeze a sponge filled with blood, to represent the wound made by the soldier in the Saviour's Heart.

His description of the methods of keeping monks and nuns within their retreats would have been amusing if it did not make fools of men and women who had been endowed with reason, but whom absurd practices had changed into semi-idiots. Such devices were—the devil stalking through the monastery with horns and cloven feet; and cats with halves of walnut-shells fastened to their feet, and then, in terror at the clatter they created, sent to ramble among the cells.

The ex-Franciscan lingered a week or two at the institute, finding it convenient to be hospitably entertained by the Rev. Mr. H. and his several professors, all graduates of Princeton Seminary. The young ladies eagerly bought the friar's book, and read and discussed its contents in their rooms.

Digitized by Google

II.

After awhile the subject became less frequently mentioned, but great curiosity had been excited to see and know more about those mysterious Catholics who, while declaring themselves sole witnesses to Christianity, were devoted to the veiling of its glorious light.

One afternoon in the month of May, Georgina——— was aroused from an absorbing book by a gentle "tap, tap," at the door of her private apartments. In reponse to her rather reluctant "come in,"—appeared her particular friend Kate ——— newspaper in hand, and a face flushed with excitement.

"Look Georgina!"—she cried, pointing to a notice in the *Trenton Daily*—"a real Catholic Bishop is coming next Sunday to confer what he styles the Sacrament of Confirmation on the children of the congregation at St. Mary's."

"St. Mary's! Where in the world is that?" asked Georgina.

"Don't you remember the first time that Prof. E——— took us over the bridge to gather flowers in the neglected park around the Murat mansion, he showed us a little church near the Assampink Creek?"

"Ah! I do—I rememeber, too, that the Professor said that the chapel contained valuable paintings by some of the great Italian Masters—donated by the Bonapartes. But what is this notice to you and me, Kate dear?"

"I thought we might go and see the ceremony. Bishop Kenrick will be accompanied by Father Moriarty who will preach on the Holy Ghost, and after Mass the Bishop will bless the cemetery?"

"But do you think it would be right to leave our own service on a Sunday, to attend superstitious worship?"

"Generally speaking—no; but as all the ministers say that we may attend the theatre in Paris, just to see the sight, so I think we might go to see this. Up in Vermont I hardly think I shall ever see a Catholic service."

"Well we shall have to slip away slyly, or we shall have the whole house on our heads."

Digitized by Google

"As you attend Episcopalian service they will not interfere with you; and as we are known to be intimate friends it will not seem strange that I should go with you to your meeting, especially as—"

"As they think that we Episcopalians are very like Catholics; but I do not see any likeness between us and the friar's portrait of Romanism—do you?"

"God forbid!—I am astonished that the priest is going to preach on the Holy Spirit—according to the ex-Franciscan, papists know nothing about the Bible!"

"I wonder how *he* was enlightened?"

"He says that he escaped, at the risk of solitary confinement if discovered and caught, and then sailed to England where he learned English, and read King James' version."

"Are you not afraid of having a trick played on you?"

"Mercy, no: why we were fed on Natural Philosophy in our primary school as soon as we could understand the difference between mind and matter. Catch me, indeed! they had better not try any of their shams!"

III.

Early on the morning of Pentecost Sunday, Kate and Georgina glided softly down the broad stairway, looking very demure. The butler presuming that the "'piscopals" had some extraordinary meeting, opened the door for them without remark, and when questioned afterward, said that he presumed Georgina had gone to the Lord's Supper.

The girls felt considerable trepidation, as they hurried through the streets of old Trenton and found themselves crossing the Great Bridge without a male escort. When they reached the opposite side, they saw no signs of a congregation assembling at St. Mary's; so they strolled through the neglected, forsaken grounds that were formerly the ornament of the palatial residence of Prince Murat.

It was easy to cull a fragrant bouquet, for sweet-scented violets, with lilies-of-the-valley, jonquils, narcissus and other bulbous plants had spread their uncultivated roots far and wide, at the bases of overturned statues, broken garden seats, and magnificent shade and ornamental trees.

Digitized by Google

Having gathered a bunch of blossoms, they obeyed the tinkling of the bell for Mass, and through the courtesy of the sexton, were seated directly in front of the altar. But where was the splendor that they had expected to see, after perusing the ex-Franciscan's descriptions? Instead of heavy candelabra glittering with tapers, only two wax candles adorned the wooden altar; two bunches of faded artificial flowers stood on either side of the tabernacle; and some small bottles of pressed glass served to hold the wine and water prepared for the commemorative sacrifice.

When Father Moriarty had finished his discourse, Kate pencilled on her ivory tablets: "Every word the priest said is in the New Testament, and his conclusions were eminently Christian!" ending with a row of exclamation points. Georgina nodded assent. She was now all attention to notice what difference there would be between Romish and Anglican Confirmation. Some of the lads had been making mud-pies before Mass, and Father Moriarty sent them away to get washed, and their mothers could be heard outside giving them wholesome reproof in a rich brogue; for the congregation was composed of plain factory employés, all very respectful and truly devout during the services. Next came the blessing of the burying ground. The priests carried an earthen wash-basin filled with water, and dipped a common dusting-brush into it, handing the latter to the Bishop who sprinkled the margin of the lot as they marched rapidly around its four sides.

It was mid-day when the two Protestants made their way to the bridge, much impressed with all they had seen and heard. Two good women accosted them with, "O ladies, was it not beautiful?"

"Very," responded Georgina.

"But I must say," said one of the women, "that I did not fully understand the Father's discourse."

"Now, honey, be easy. I would not presume to understand it," rejoined the other—stopping short to emphasize her remark, and looking at the girls for their approbation.

A half century has probably wrought improvements at

Digitized by Google

St. Mary's, as it has in things generally in our Middle States.

IV.

The scholastic year at Huntley Institute terminated successfully for our young friends, who had been pretty well teased when their morning trip across the bridge was discovered. They parted with promises to correspond and a regular interchange of letters followed during the next three years. Then Georgina directed the following letter to Kate, but alas! it was never answered.

DEAR FRIEND:

"I have just returned from a trip to Calvert County, Md., on a visit to Dr. T——— an old friend of my father's. He and his lovely daughter did all they could to render my visit pleasant. One of the most amusing sports was a fishing party on the Piscataqua River, which skirts the Doctor's plantation. We had several boats, and the *boys* as they style the servants here, made the most successful catches of large and beautiful fish. I was reminded of the story of the divers hooking the fish to the lines of Cleopatra, for they seemed to only throw the bait, to be able to secure a handsome prey. Then the maids set a table near the shore, and a huge bed of coals was prepared, and the fish broiled immediately after its capture. I had no idea that the fish would prove so much more savory when served in this primitive style.

"But, during my prolonged stay, my mind has been running on a very serious step that I have resolved to take. Last year when going down to the lower counties of Maryland, I asked to have an abstinence-dinner on a Friday. (You may remember that I was exact when in Trenton in the observances laid down in the Book of Common Prayer, for the Christian people) so the Captain, in whose care I had been placed, gave me a seat directly opposite a Catholic priest, who, of course, had ordered a similar bill of fare. Shortly after dinner the captain informed me that Father W——— would like to be introduced to me, and I cordially assented. The reverend gentleman came with a parcel

Digitized by Google

of *Godey's Ladies' Book* by way of introducing conversation. He seemed to wish to know whether I was a Roman Catholic, and a picture of a Madonna soon unravelled the mystery, for I declared that I thought that the story of the *Empty Tomb of Mary* was only a sweet legend. His reverence rose to his feet to protest earnestly against such a 'false view' as he styled it. This led to the discussion of various points of the Catholic creed. I told the Father about the ex-Franciscan and our visit to St. Mary's, and as we had two full days to converse, he kindly explained to me the various ceremonies that we witnessed on that to me memorable day. The two crosses with lighted candles had a beautiful meaning; the lower cross represented the pilgrim combating in this vale of tears, and the higher cross symbolized the Christian's victory over death and the grave. The ground was blessed because it had been cursed by Almighty God on occasion of Adam's sin, etc., etc.

"What was my surprise to learn that Father W——— had been a Methodist, and was a convert! His remarks led me to examine the grounds of my religion, or rather that of my family. I have explored the history of the Church with care, and have prayed for light. My conviction is, that the Reformation was the result of unbridled passions of jealousy and ambition, to speak of nothing worse. As to my idea that in purifying Christianity by this effervescence, the Anglican Branch had retained the essence of the faith once delivered to the saints: I have found it to be a mere myth, capable of misleading sincere souls, who are anxious to serve God in spirit and in truth.

"I shall soon be baptized conditionally, and receive Holy Communion with a consoling belief in the Real Presence of my Saviour's body and blood, soul and divinity.

"Now I hope, dear Kate, that you will strive to procure the authors of which I will send you a list; and that you will arrange matters to visit me, so that we may fasten the chain that binds us by the humble hope of enjoying its sweets in the heaven promised to the true believer."

Digitized by Google

In the October PILGRIM we gave an account of the pilgrimages that took place on August 15 and 18 to the Shrine at Auriesville. The Shrine diary for August 25 reads: "Pilgrims came from Fonda, from Johnstown and Gloversville, from Amsterdam, Fort Hunter and vicinity. There were at least one thousand visitors to the Shrine." Rev. H. Van Rensselaer, S.J. and Rev. James Conway, S.J., took charge of the pilgrims and conducted the usual Sunday services at the Shrine. A week later, on Monday, September 1, the month of pilgrimages closed, and although many pilgrims were not expected the diary reads: "Before the last mass pilgrims arrived from Amsterdam, Canajoharie and Schenectady to the number of about six hundred." The usual services, mass, way of the cross, beads, and Benediction of the Most Blessed Sacrament made the day one of devotion, and the pilgrims reluctantly left the Shrine, feeling that they had spent a holy day on holy ground.

Visits of devotion made to the scene of the first missions among the Mohawks, a mission sealed by the blood of Father Jogues and René Goupil, and which brought forth the saintly Kateri, were not confined to the Sundays of August, which is known at the Shrine as the month of pilgrimages, but were made on every day of the month. There was no day on which devout clients of the Queen of Martyrs might not be seen going through their devotions on this hallowed spot, thus testifying the influence exercised by the memory of the holy men who here shed their blood to spread the light of the Gospel.

Digitized by Google

Those whose lot it was to witness the devotion of the pilgrims and share in their pious exercises during the month of August could carry away but one impression. It is this: that although the natural beauty of the place is great, and pleasant though it be to spend a few days in a quiet, healthy and beautiful country district, still these reasons were inadequate to explain the presence of the pilgrims. These elements may be found in more potent factors in other localities, but they never induce the sojourner to go through the round of devotions daily performed by the visitors at Auriesville. There was a more powerful factor drawing the visitors to the Shrine; it drew to prayer, to meditation on higher things, to learn higher lessons that shape their lives to nobler aims. There is a supernatural influence at work which indicates that God has special designs on a spot where the apostles' blood was shed for His glory.

Since the Shrine was opened as a place of pilgrimage, the number of yearly visitors has steadily increased until the present year records the maximum number of visitors and from more distant points than ever before. There were pilgrims from New York, Brooklyn, New Jersey, Philadelphia, Boston, St. Louis, and other distant points—some remaining several weeks, some the whole month, at the Shrine. The influence attracting pilgrims and the growing numbers point to a fitting celebration to commemorate the 250th anniversary of the death of Father Jogues, the Apostle of the Mohawks.

Next August should see a still larger number of pilgrims, and should mark in some special way the devotion of those who have received favors through the intercession of Our Lady Queen of Martyrs. We hope to be able, through the generosity of the friends of the Shrine all over the country, to erect next summer the memorial bronze

Digitized by Google

statue of Our Lady Queen of Martyrs. All contributions sent us for this purpose will be duly acknowledged each month in the PILGRIM, and a list of the names of all the contributors will be placed in the base of the statue when it is erected above the altar. Offerings of gold, silver, and jewels may also be sent us for this purpose. Many, who are interested in the Shrine, will not be able to take part in the celebration of the 250th anniversary of the death of Father Jogues on the spot where he and the innocent René Goupil gave up their lives in the service of their Master, and they will doubtless be pleased to have this means of showing their admiration for these holy servants of God, and of doing their share to promote their beatification. Their "cause," and that of the saintly Indian maiden, Kateri, are in good hands at Rome, but earnest prayer and a little enthusiasm on our part are needed to bring about this happy event at an early date.

Many have requested a souvenir of the Shrine. To meet their wishes smaller statues after the model of the statue of Our Lady of Martyrs, which now stands in the Shrine, have been made. The statue is artistic and has been admired by all who saw it. It is suitable for a household shrine of our Lady. The proceeds from the sale of this statue will be devoted to securing a worthy celebration next year, the 250th anniversary of the death of Father Jogues.

CONTRIBUTIONS TO THE SHRINE.

A young man, Alameda, Cal., per Sisters of Notre Dame, in thanksgiving	$ 1 00
M. L., Solomonville, Ariz., in thanksgiving	20 00
"Agnes," Orange Valley, N. J.	1 00
"Anon." Ky.	10 00
C. J. W., Altoona, Pa.	1 00
C. E. D., Los Angeles, Cal.	1 10
Sodality, The Gesù, Phila., per L. T. H.	1 60
H. O'D., Sarnia, Can.	1 00
M. O'B., Cambridge, Mass.	1 00
K. V. M., Troy, N. Y., for the Crown, in thanksgiving	$ 5 00
M. L. S. H., Buffalo, N. Y. for two intentions	5 00
A Friend, Parsons, Pa.	5 00
Mrs. C., Troy, N. Y., for the Crown	1 00
"Anon." N. Y., in thanksgiving	2 00
M. T. P., St. Louis, Mo., for two intentions	1 00
M. T., Denison, Texas	2 00
M. M. C., Clyde, Mo., in thanksgiving	2 00

Digitized by Google

WORK OF THE MISSIONS.

Letter from the Vicar-Apostolic of Cottayam.

Changanocery, Malabar, India, June 2, 1895.

Reverend and Dear Father:

Having just returned from a missionary tour and finding your letter awaiting me, I will send you a few items I jotted down.

Just as I was on the point of starting, a man and his wife came and asked me to baptize them. He was of the caste of tinkers and was born in the southern part of Travancore. But his work had taken him to the north, where he met a girl of his own caste. They got married without asking anybody's leave. When the young bride went to her parents' house they declined to see her because she had married a Southerner. The groom's family refused to receive them because he had married a Northerner, that is, one from the other side of the river which is the marriage limit for that caste. Thus cast out they decided to become Christians. Is there any deceit in the case? Grace sometimes has its own peculiar ways of saving souls. At any rate the catechumens will learn their prayers and then we shall see about the baptism.

On reaching Lalans, thirty miles distant, I found the schismatics making trouble. They accused the priest of stealing 400 rupees and demanded that even my room should be searched. The magistrate had the good sense to refuse the latter part of the demand. But he was obliged according to law to search the room in which the stolen goods were supposed to be hidden. Of course nothing was found. There is among the schismatics a young priest, provided his ordination is valid, who seems to be possessed by the devil. He himself relates the following: He awakened one night in a cold shiver. He perceived a black man in his room. "Who are you?" The spectre answered: "Don't you recognize me? I am the church warden." He was an apostate who had handed over the church to the schismatics, and had died recently without repentance and, of course, without the Sacraments. The priest seized his shoe to throw at him, but the voice said: "Don't strike me. Remember I gave the Catholic church to you." Then the spectre disappeared. Instead of profiting by the lesson which this real or imaginary ghost had given him, he has become more violent than ever against the Catholics.

I gave Confirmation to the children and old people of the parish. We had the solemn blessing of a statute of St. Ignatius that I had vowed to erect at Lalans if the Catholics gained their case in court. The statue had arrived a month before and the devotion of the people had obtained many special graces. An old grandfather told me of a favor. His little grand-son was dying. In fact the family thought him already dead. All at once the old man said as if by inspiration: "I consecrate this child to St. Ignatius." Scarcely had the words been uttered when the child was restored to life and health. The statue of St. Ignatius is in the parish church, which faces the cemetery chapel dedicated to St. Francis Xavier. The courts have indeed restored the church to the Catholics, but the schismatics, when departing, carried off all the sacred vessels and most of the priestly vestments. A new

Digitized by Google

lawsuit will be necessary to recover the property of the Church, of which the schismatics still receive the rents.

Two hundred and forty persons came for Confirmation from a neighboring church which is in the hands of the enemy. At Anacallengel I confirmed 600 persons. I then arranged for the erection of three chapels to accommodate the faithful living beyond the river. In summer they could attend the church here crossing in boats or swimming, but at other seasons it is too dangerous for the very young and the very old. I was startled on entering the pulpit of the church. I say "enter" for it is not reached by stairs, but through a hole in the wall opening cn a gallery. On entering I found a little bear cub, about three months old, walking up and down the gallery. He is the priest's protector!

A chapel dedicated to St. Ignatius stands on a hill near by. A family of pagans brought the sick children for me to lay my hands upon them. The heat here is stifling. I celebrated Pontifical Mass in Latin but the choir sang their part in Syriac. I then preached in the open air a sermon on the Catholic faith.

Before the next day-break I was on my way to a new chapel. The brush had to be cut down to make a passage. I sat on a chair carried by poles on the 'shoulders of four men. As they were rather unsteady in their movements, I was the whole time in danger of being thrown either into ditches or upon thorns Our journey was three miles long. The chapel had been built in eight days of trunks of trees. The walls and the roof were of foliage In this rude sanctuary I offered the Holv Sacrifice.

During my return trip to Changanocery I took an involuntary bath in the river by the upsetting of the boat, caused, it is said, by the spite of a schismatic who was a fellow-traveller, but I prefer to put it down to an accident.

We made a vow to St. Joseph if he would send us the means to start a college by the first of June. The date has passed and St. Joseph has lost a fine statue. I recommend this vast and poor mission to the prayers of your Associates.

In union with your Holy Sacrifices,

CHARLES LAVIGNE,

VICAR-APOSTOLIC OF COTTAYAM.

Acknowledgment is made of the following contributions:

For Father Daignault, S.J., Zambezi Mission.

E. W., Scranton, Pa.	$ 5 00
M. C., Scranton, Pa.	3 00
M. A. C., St. Louis, Mo.	50 00
J. U., Cincinnati, Ohio.	2 00
L. C., Cincinnati, Ohio.	1 00
M. A. McE., New York City.	10 00
E. W., Scranton, Pa.	6 00
J. H. M., Phila., Pa.	1 00
F. L. S., New York City, Stipend.	1 00

For the Most Needy Mission.

G. C., St. Louis, Mo.	$ 1 00
A Friend, Parsons, Pa.	50 00
A Promoter, Little Falls, N. Y., in thanksgiving	$ 2 00
Mr. D., Butler, Pa., in thanksgiving.	1 00
A Friend, per Father Cardella, S.J.	5 00

For the Madagascan Mission.

R. P. W., Montgomery, Ala.	$ 64

For Father Rapp, S.J., Jamaica Mission.

A Promoter, Troy, N. Y.	$25 00

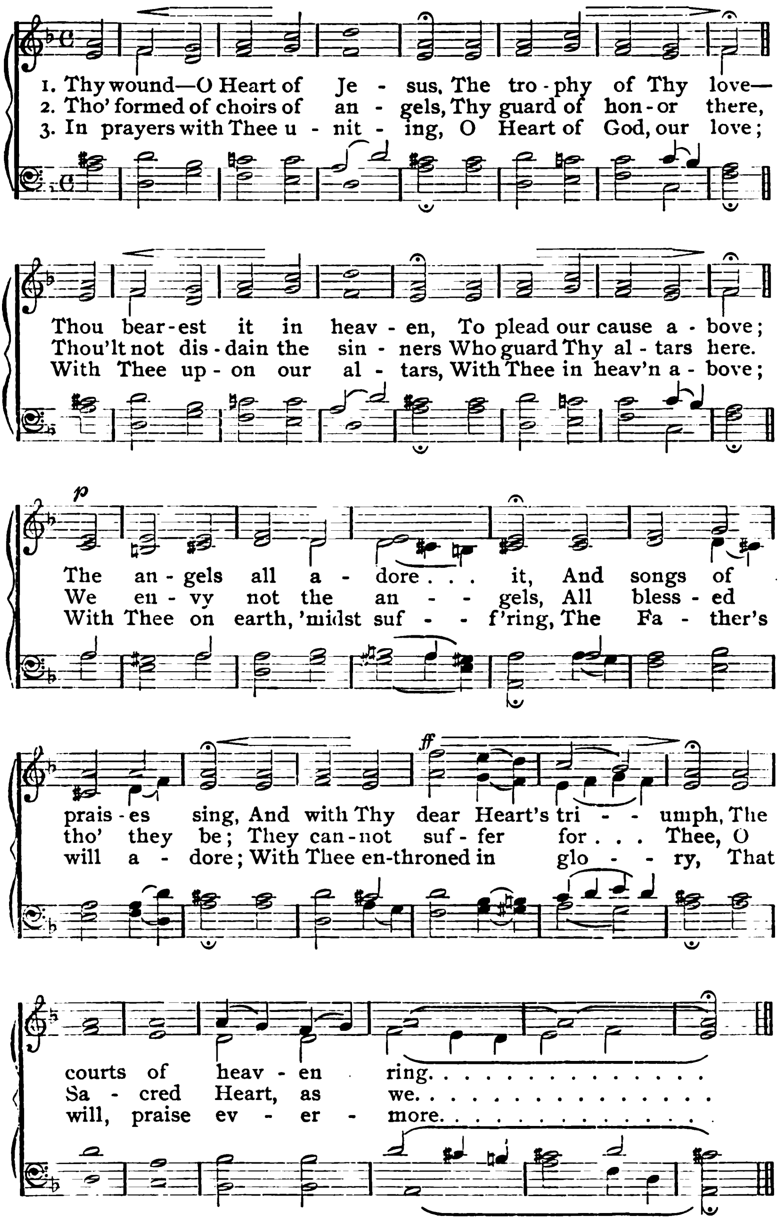
For the Japanese Lepers, Father Corre's Miss.

Rev. E. M. B., Millbrook, N.Y.	$10 00

Digitized by Google

The Sacred Wound.

Ancient Tune.



Digitized by Google

POINTS FOR THE COUNCIL.

The November Council offers a fitting occasion to recall to the Promoters, and through them to the Associates, the indulgences with which the practices of the League have been enriched. These indulgences are applicable to the souls in purgatory. The desire to aid these holy souls should stimulate all to embrace eagerly every opportunity of gaining those spiritual treasures which can be given as the price of their ransom. The hand-book gives all these indulgences and the conditions under which they may be gained. Promoters should be familiar with them so as to make them known to the Associates, in order that the charity which urges us to aid the souls in purgatory may renew our zeal in the practices of the League.

The feast of All Saints' and All Souls' Day, occurring in November, recall to us the most consoling doctrine of the Communion of Saints. A short meditation on this great truth of our Holy Religion will stimulate us in our League of Prayer, and the favors daily received in answer to the prayers of the Associates, a partial record of which appears in each number of the *Messenger*, will encourage us to persevere in our petitions. Perseverance is a mark of our earnestness in prayer, and Christ has promised that whatsoever we shall ask in His name shall be granted us.

The Apostleship of Prayer is, as its name implies, a League of Prayer. Our good works are prayers, and hence Promoters have an excellent opportunity of advancing the

Digitized by Google

work of the League by encouraging the Associates to keep a record for the Treasury. The zealous Promoter will, when distributing the *Decade Leaflets*, speak of this point to the Associates, and when the time of the Council comes will be prepared to hand in to the Secretary the blank on the *Decade Leaflets* well filled, not only with intentions to be prayed for, but with good works performed for the intentions of the League. We share in the prayers of all, and should be willing to give something for all the blessings we receive. If the Promoters are careful to hand in the intentions and good works neatly arranged, the work of the Secretary will be lightened, and a more accurate and consoling account of the Centre will be the result. Promoters should not wait for the Director to repeatedly ask this. It is their work, and by showing their zeal in this matter they will repay in a measure the care taken by the Director.

December is one of the months usually chosen by Directors for conferring the Cross and Diploma on Promoters. These are given in reward for fidelity and zeal in the discharge of duty. All Promoters desirous of securing these honors, and the spiritual blessings attached to them, should give evidence now of their earnestness in the work, so that the Director may have a well grounded hope that the good work will continue after the Promoter has received the Cross and Diploma. One essential proof of an earnest Promoter is faithfulness in filling out and handing in the monthly report. "Of what use is it? Is it not quite unnecessary when once one's band is complete? One would be handing in the same report every month." This objection would prove that the objector was at a stand-still instead of advancing. A zealous Promoter will not rest satisfied with fourteen members. He will be on the lookout for new ones. He is not limited to one band. If he has a knack for approaching people he can form as many bands as he chooses. He can then hand them over to some one else less capable, perhaps, of organizing, but able to care for a band when organized. If some

Digitized by Google

members are only of the 1st Degree, he should try to lead them higher; if of the 2d Degree, then he should gently induce them to practise the 3d. The mere fact of handing in a report, mechanical though it may seem, is a proof of good order and regularity.

The Secretary of Promoters should insist upon these monthly reports, and the names of delinquents should not be handed in to the Director for the most honorable distinction of the Cross and Diploma. If they are not faithful to this duty, what ground is there for supposing them faithful to their Associates? Hence, we frequently have complaints that the *Decade Leaflets* are not distributed in time, if at all. Some Promoters, in name, do not even attend the public meetings or the Councils when the *Leaflets* are given out by the Director. They think it quite sufficient to send for them. Such Promoters will be equally satisfied to transmit the mystery pages by mail. Thus there is no intercourse between the head and the members of the band. The true work is a personal one and cannot be carried on by post. Of course, there are exceptional cases, but we speak of the ordinary way of proceeding.

Let the Director be rather severe than easy in approving Promoters. Because a person is good and pious, it does not follow that he is fitted for the apostolic work of a Promoter. A certain amount of energy and enthusiasm is necessary; else the work will be begun but not carried on. The leader tires or loses interest, and the members drop off. It is hard to revive their interest when once this dry rot of apathy has set in. Therefore let the Director exact an account of the standing of his candidates from the Secretary before he sends their names to the Central Direction. It should be an official and not a personal matter. He cannot be blamed if he puts off for promotion or rejects altogether such as have not qualified themselves; it may be a disappointment, but a merited one.

Digitized by Google

HINTS FROM MONTHLY PATRONS.

The spirit of the Morning Offering is thus expressed by St. Charles Borromeo: "Whoever would go forward in the service of God must begin his life each day anew, must keep himself as much as possible in the presence of God, and in all his actions must have but one end, the Divine honor.

A wonderful lesson of perseverance under the severest trials is given by St. Andrew Avellino. He took the name of Andrew in religion, out of love for the Cross, and to the ordinary vows added two others: always to resist his own will, and daily to advance towards perfection. For fifty years these heroic vows were put to the severest test, but by the grace of God he persevered to the end.

The well-known proof of the charity of St. Martin, of Tours, in sharing his cloak with a beggar who asked an alms, merited a vision of Christ clothed in the half cloak and saying to the angels attending Him: "Martin, yet a catechumen, hath wrapped Me in this garment."

Devotion to Patron Saints is beautifully exemplified in the charming little Saint Stanislas Kostka. Having faithfully honored his monthly patrons in life, when he lay dying he had brought to him a small book in which he had written their names in a Litany. Invoking them and the Queen of all saints he went to meet them in the presence of God.

The reward of those who have true devotion to the Heart of Jesus in life is shown at the moment of the death of St. Gertrude. For "He opened to her His Sacred Heart, received into it her blessed soul, and bore it as a precious pearl to heaven."

What giant strides the Apostleship would take could it be said of each Associate that "in his mouth was never aught save peace, purity and piety, and that in his heart was naught save Christ alone"—the glorious testimony borne to St. Edmund of Canterbury.

The very title of "The Wonder-Worker," given to St. Gregory, Bishop of Neo-Cæsarea, proclaims the ruling virtue of his life—faith. By it he fulfilled all those things which

Digitized by Google

Christ had promised, marvels in the physical and spiritual order.

The whole life of St. Elizabeth of Hungary breathes the spirit of charity for the poor, whose servant, nurse and mother she became, ever serving Jesus Christ in His little ones, yet never neglecting the duties of her state of life.

The life of St. Felix de Valois, devoted to the redemption of captives from the slavery of the Moors, teaches us the lesson of devotion to souls, captives not of Moors, but of a more cruel master still, the devil. All our efforts should tend to their liberation by our prayers, works, and sufferings.

The last words of St. Cecilia, the noble Roman virgin and martyr, were to recommend to the care of the Pope's Vicar "the poor, whom," she said, "I have always nourished," and then she made over the house in which she lay dying, that it might be a church forever. A last will and testament worthy of a dying saint.

St. Clement of Rome, whose own name, according to St. Paul, is written in the Book of Life, declared that "Those who abide in obedience to their clergy inherit honor and glory from God. He exalts them and writes them in the book of His memorial for ever and ever."

"Live in the world," said St. John, of the Cross, "as if God and your soul only were in it; so shall your heart never be made captive by any earthly thing."

In St. Catharine, of Alexandria, we have an example of the value of a thorough knowledge of the faith. Highly educated, the Virgin Saint put the Anti-Christian philosophers to shame by her exposure of their sophistries and the exposition of the truth.

A most ardent adorer of Christ in the Eucharist, St. Leonard, of Port Maurice, established the perpetual adoration of the Blessed Sacrament in 216 different places. He used to say: "One mass is worth all the treasures of the world."

The first to be called by Christ, St. Andrew, made it the object of his life to bring souls to Christ. He begins the apostolic work at home and tells Simon the good news that

Digitized by Google

he has found the Messias. He got the glorious title of "Introducer to Christ." What a fitting title for the Associates of the Apostleship!

NEWS FROM LOCAL CENTRES.

——Holy Trinity Centre, Pittsburgh, Pa.—The Rev. Director of this Centre writes: "The League is prospering in this parish. It numbers now 600 members—very good, considering that it was started only March 1, of this year. It has already done immense good: in several cases conversions were brought about; lukewarm Catholics became fervent, sick persons were cured, and many petitions granted. On September 1, we had the distribution of Crosses and Diplomas to 36 Promoters. The order of the service was: Prayers to the Sacred Heart, Sermon, Distribution of Crosses and Diplomas, Benediction of the Blessed Sacrament."

——St. Stephen's Centre, Buffalo, N. Y.—The League at St. Stephen's Church received a new impulse September 8. The Rev. Father McDermott, the zealous pastor of St. Stephen's and Local Director of the League, availed himself of the presence, in the city, of one of our staff, to have a spiritual renewal of the League. A sermon on the devotion to the Sacred Heart and the Apostleship of Prayer was preached at both Masses, and a meeting of Promoters held in the afternoon. The result was an accession of thirty new Promoters, who, to judge by their zeal and intelligence, give promise of good work. The League at St. Stephen's is greatly indebted to the activity of the Sisters of Mercy, who spare no pains to make it a success.

——San Pietro's Centre, San Francisco, Cal.—"This Centre," writes the Rev. Director, "is doing remarkably well. I have now 900 members, and am always receiving new ones. I have twenty Rosary Bands and as many Promoters. Nearly one hundred members of this Centre receive Holy Communion on the First Friday of the month. As I cannot use the English certificates for the members of the League I am obliged to have a translation of the English printed, which I have already done. Other things I get in Italian from Italy."

——St. Patrick's Centre, Oakland, Cal.—The following account shows how an Active Director can use the League to increase membership in the Sodalities belonging to his

Digitized by Google

parish. "Over 200 members of the Ladies' Sodality of the Blessed Virgin Mary of St. Patrick's Church, West Oakland, received Holy Communion last Sunday morning. The sodalities of the Children of Mary and the Holy Angels also received. These Communions were made as a reparation to the Sacred Heart of Jesus under the invocation of the Sacred Heart of Mary. To-morrow will be the general Communion Sunday of the members of the Men's Sodality of the Blessed Virgin and the Working Boy's League."

——Tacoma, Wash.—A Promoter writes: "Last Thursday, the Feast of the Assumption, the Altar Society of our Church, St. Leo's, went on an excursion to St. George's Industrial School. I went along for a purpose, but said nothing of my intentions to anyone, until I would see how things were out there. I took with me some of the Sacred Heart Badges and some certificates thinking the Apostleship of Prayer might not be established there, and if not, that it could be easily done. But when we got out of the woods, and descended from our wagons, on our way up to the school, the first person we met was an Indian boy about twelve years of age, with the Apostleship Badge on his breast. I asked him what badge he was wearing. He answered: "My Communion Badge." I then asked him: "Did you say the prayers?" "Yes ma'am," he said; "I say the Morning Offering and Thy Kingdom Come." A little while after, two of the good Sisters came out. They also wore the Badge. We had a little talk together and they told me that just three weeks before the Right Rev. Bishop Junger had enrolled them."

——St. Louis, Mo.—The following account of the first pilgrimage to the Shrine of the Sacred Heart, Visitation Convent, Cabanne Place, St. Louis, Mo., will be read with interest:

"On Saturday morning, June 22, at five o'clock, the Promoters and Associates of St. John's Branch of the League of the Sacred Heart assembled for the purpose of making a pilgrimage to the Shrine of the Sacred Heart, Visitation Convent, Cabanne Place. St. John's people have taken the lead, this being the first pilgrimage to the Shrine in St. Louis.

"Cars were chartered, which carried about 400 pilgrims to the Convent grounds in three-quarters of an hour. The first communicants arrived a little later, carrying two banners of the Sacred Heart. One belonging to St. John's League, and the other made by an Associate, to be presented to the Shrine.

Digitized by Google

"The procession filed through the beautiful Convent enclosure to the Shrine, where the Holy Sacrifice of the Mass was celebrated by Rev. James T. Coffey, Director of the League of St. John's Parish.

"The sanctuary boys, in white cassocks and surplices, trimmed with red bows, the little girls in white, and the pilgrims knelt around the Shrine, singing appropriate hymns. It was a beauiful sight, fit to inspire one with devotion.

"During the Mass Rev. Father Coffey addressed the pilgrims, reminding them of the object of the pilgrimage—reparation to the Sacred Heart for the crimes and indifference of men! The pilgrims received Holy Communion at the Shrine, making their special intentions.

"Benediction of the Blessed Sacrament followed the Mass, during which a solemn Act of Reparation was made. The Blessed Sacrement was then carried in solemn procession to the Convent Chapel, the boys bearing lighted candles, the Promoters singing hymns.

"After their thanksgiving the Pilgrims returned to their homes, taking with them the graces bestowed on them by the Sacred Heart. A beautiful souvenir of the occasion was given to each person. It consisted of a medal of the Sacred Heart, attached to a red ribbon, bearing in gold letters the inscription: 'Shrine of the Sacred Heart, Cabanne Place, June 22, 1895.'

"The memorial banner of the Sacred Heart presented to the Shrine and the pilgrimage book, with the names of pilgrims inscribed, were placed in the chapel of B. Margaret Mary."

Obituary.

Mrs. Pauline Ludeke, St. Vincent de Paul's Centre, Brooklyn, N. Y.; Mrs. M. J. Walsh, Parsons, Pa.; Mrs. Ellen Taylor, Immaculate Conception Centre, Cleveland, Ohio; Mrs. Catharine Lynch, Centre of Our Lady of Good Counsel, New York; Catharine Gross, Mrs. Mary Ward, James Daugherty and Jeremiah O'Leary, Bellefonte, Pa., Miss Louise Ward, New Rochelle, N. Y.; Miss Mary Murray, Oakland, Cal.; Miss Adaline M. Voran a Philadelphia Promoter. We also recommend to the Prayers of the Associates Rev. Robert Fulton, S.J., Rev. I. Daubresse, S.J., Rev. M. Nash, S.J., all of whom were zealous in forwarding the interest of the League.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

Digitized by Google

GENERAL INTENTION FOR OCTOBER, 1895.

Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Catholic Interests in Germany.

THE Catholic Interests in Germany are numerous and great. Here we are confronted with a people, which in power, intellect and culture, marches in the forefront of civilized nations. Germany is a most powerful factor for good or evil in Christendom. Such it has proved itself for the last twenty-five years—since the formation of the new German Empire.

Nowhere in the Christian world have the forces of good and evil been so marshalled against each other as in Germany for the last quarter of a century. Bismarck and his henchmen, having realized the dream of their lives—the establishment of a united empire under Prussian leadership—thought the time had come to establish a national church. Complete subjection of bishops and pastors and all religious institutions to the State was the leading feature of the programme.

The first step was to get rid of the Jesuits, who, rightly or wrongly, were supposed to form the strongest moral obstacle to this policy. Accordingly, June 19, 1872, a law was passed in the *Reichstag*, expelling from the Empire all the Jesuits and "affiliated" orders. May 9, 1873, a bill passed the Prussian diet extending like treatment to all bishops, priests and clerics who refused to submit to the arbitrary ruling of the Government.

The brave stand made by the Catholic minority under the leadership of Mallinckrodt, Windhorst, Lieber and other distinguished men, has been the wonder of the civilized world. Unable to defeat the passage of these odious laws, by their consummate ability, by intelligent and consistent constitutional action, they turned the tide of public opinion and drove the "man of blood and iron" to "Canossa."

Yet the fight is not over. Much still remains to be done. The *Culturkampf* inflicted wounds on the Church that have not yet been healed. The Jesuits are still in exile; the other religious orders, who have been recalled, are hampered in their activity; Catholic education is still cramped; Protestant bigotry is rampant. For the removal of these and many other evils our prayers are solicited by His Holiness. It will be our duty this month to pray that the Sacred Heart may continue to inflame the zeal and strengthen the arm of the brave defenders of the Church in the German *Vaterland* until they strike the blow that will break the last fetter which holds her in bondage.

Digitized by Google